

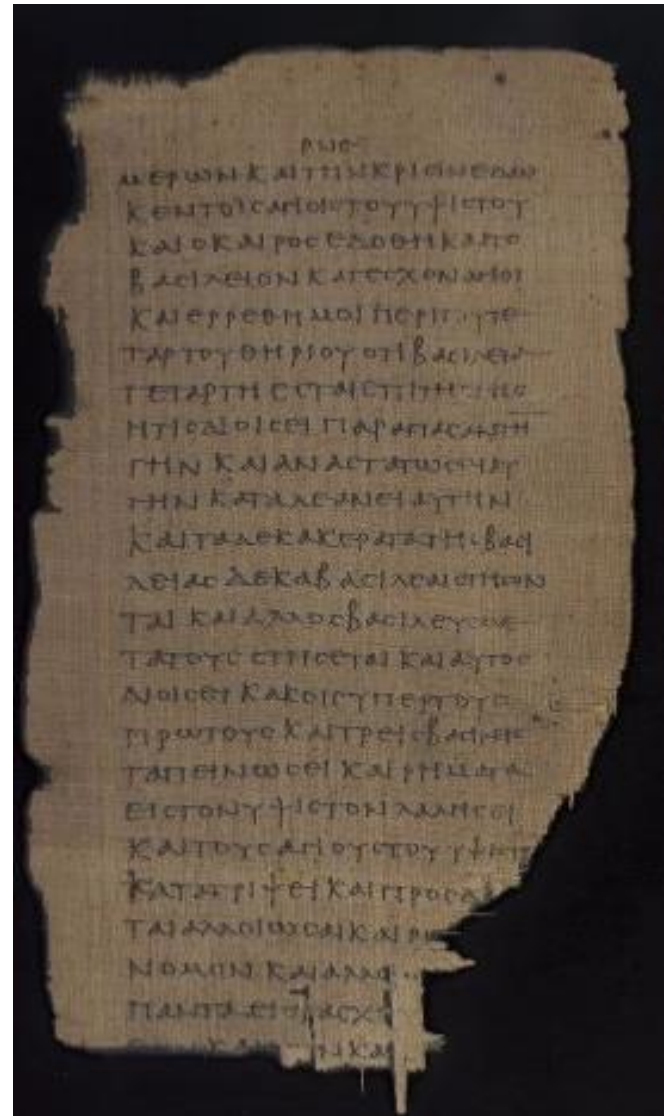
THE GOSPEL
INSTITUTE



www.peoriagospelinstitute.org

THE GOSPEL IN THE

The Bible

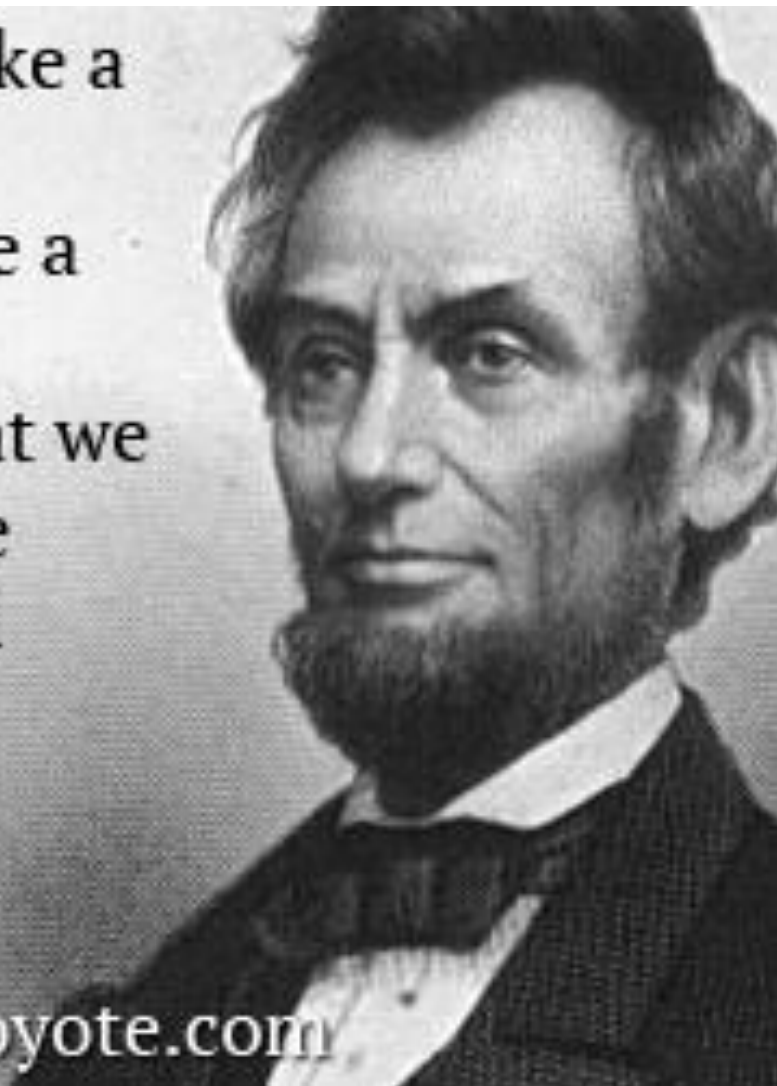


Session 1: The Character of Scripture

Character is like a tree and reputation like a shadow. The shadow is what we think of it; the tree is the real thing.

Abraham Lincoln

www.quote-coyote.com



THE GOSPEL IN THE 21ST CENTURY

Who Do You Listen To?

TIME

The 100 Most Influential People



Xi Jinping



Beyoncé



Pope Francis



Vladimir Putin



Robert Redford



David Koch and Charles Koch



Hillary Clinton

THE GOSPEL AGAINST THE

Influence

{in•flu•ence} v.

1. to affect the nature, development, or condition of;

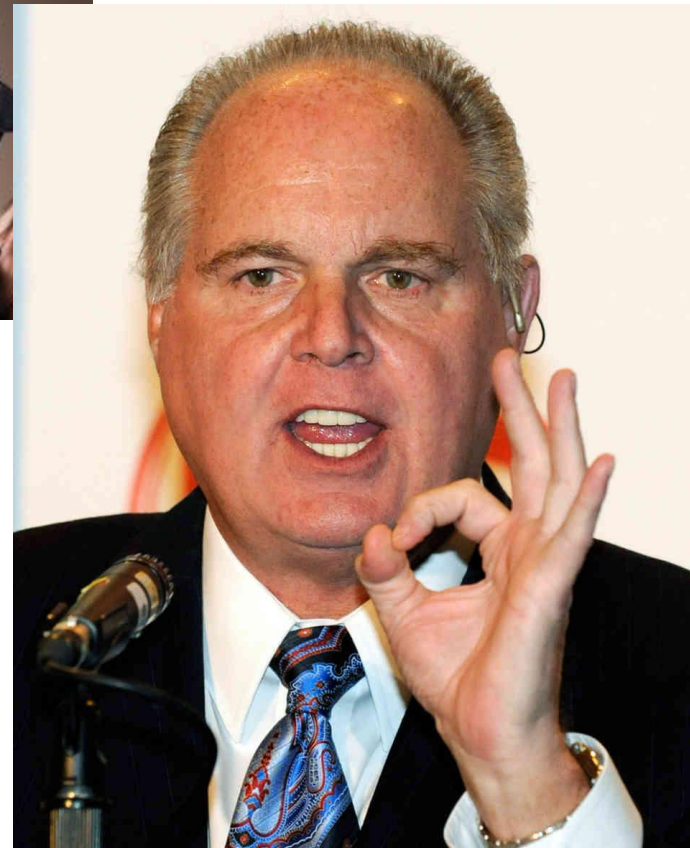
“

**THE KEY
TO SUCCESSFUL
LEADERSHIP
TODAY IS
INFLUENCE,
NOT AUTHORITY.**

- Kenneth Blanchard

”

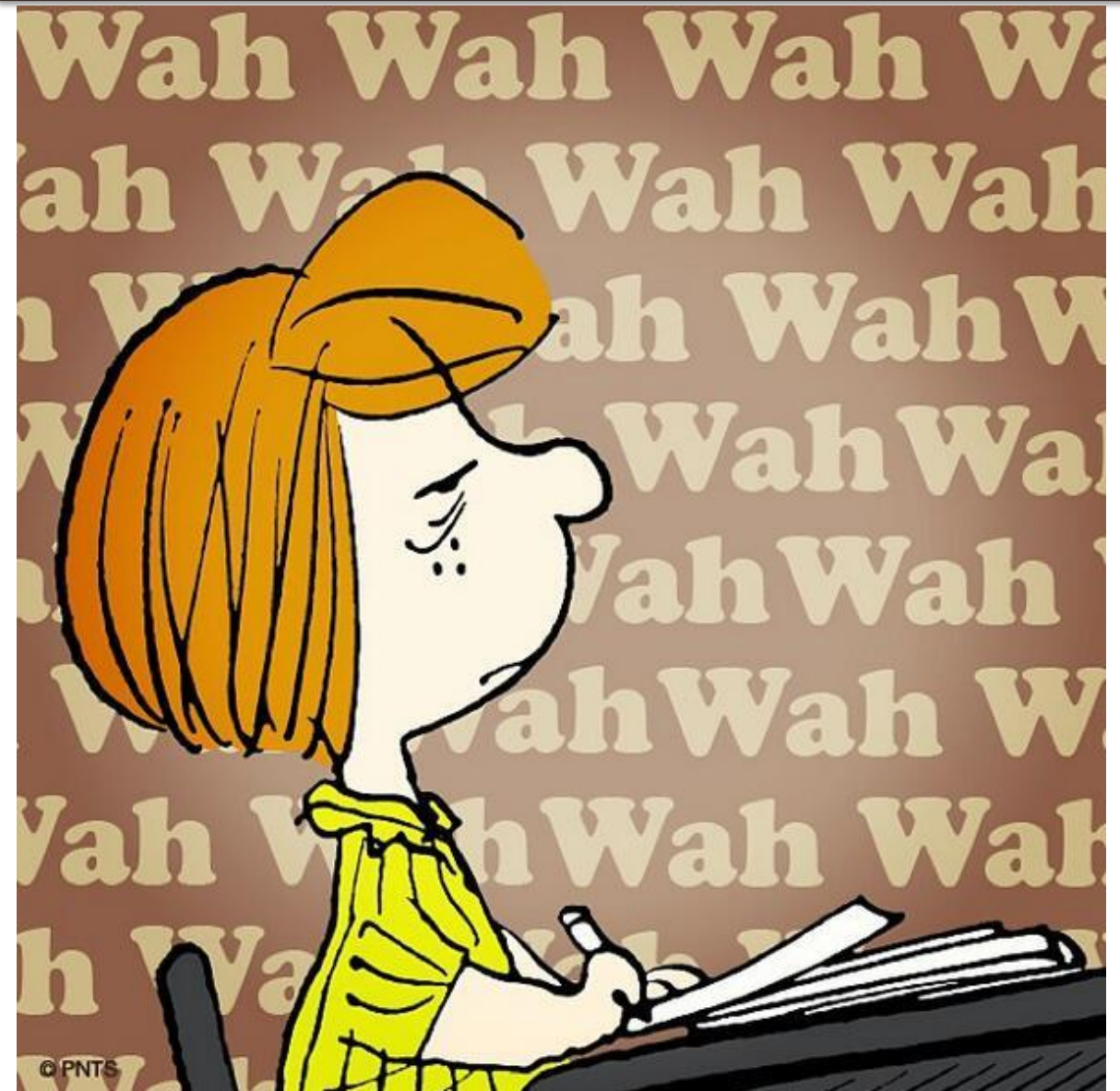
Who Do You Listen To?



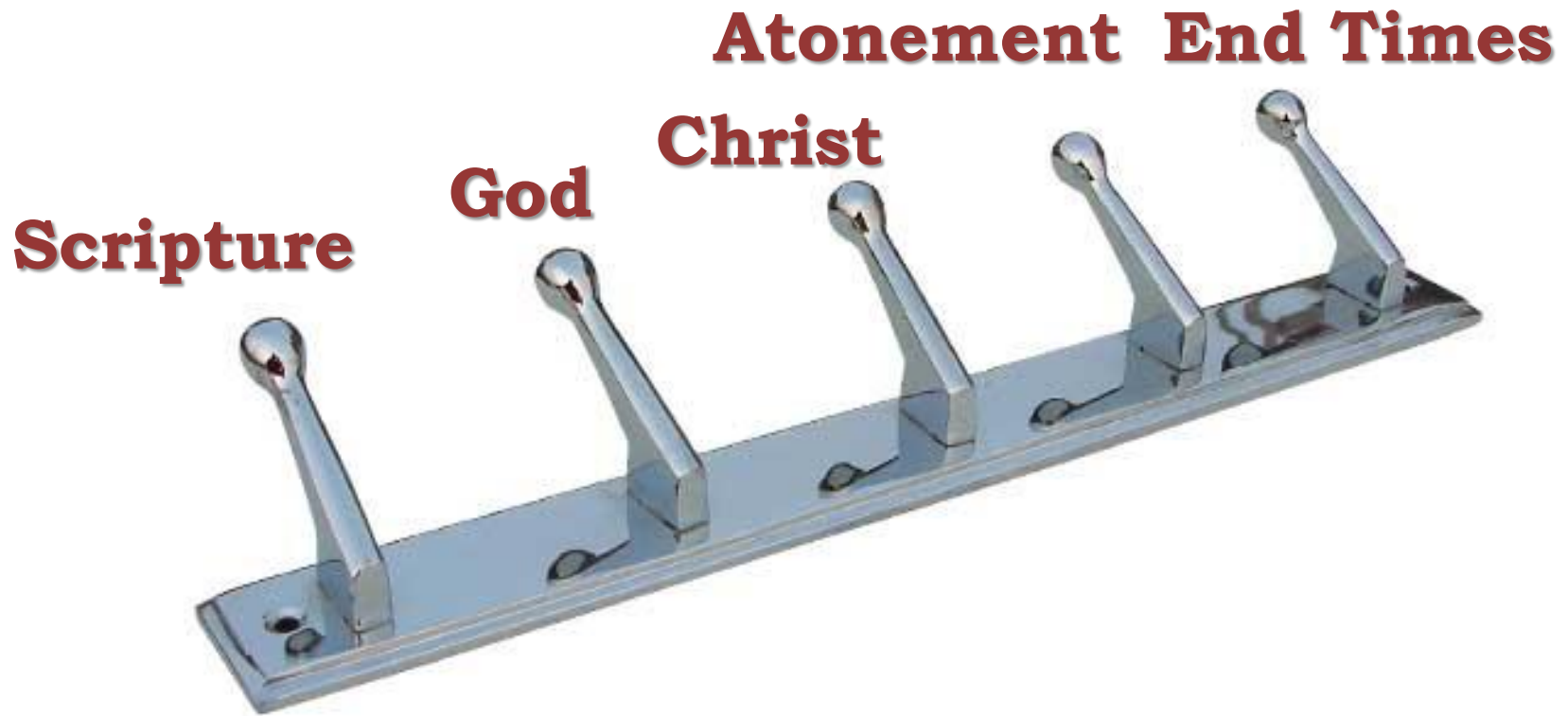
LET'S
DISCUSS
THE

THE GOSPEL IN THE

The Battle of Listening



History of Doctrine

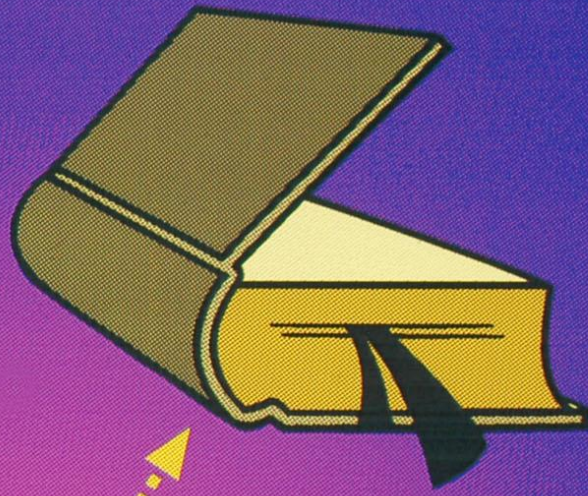


History of Doctrine



The Components of Doctrinal Formulation

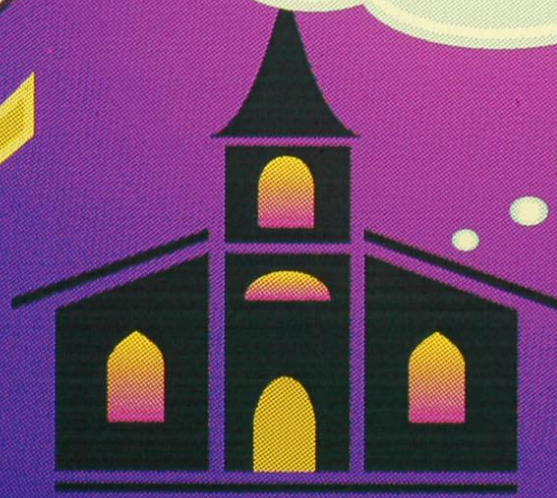
A Q/A Exercise



Church
Reflection



Questions





“Doctrine is a historically conditioned response by the church to questions put to her at a particular time and place by the world or by her members.”

Peter Toon

*The Development of
Doctrine in the Church*

p. 81

“the response of the church to questions that have been posed either by heretics from outside the church (threats) or by the faithful within it (questions).”

John D. Hannah

Our Legacy

p. 21

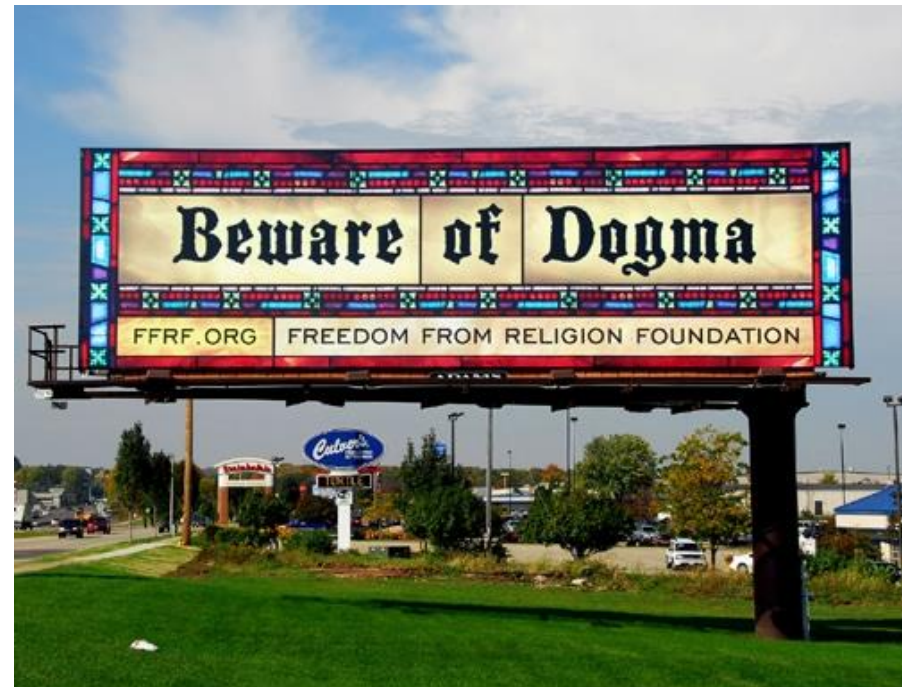


Dogma: “those doctrines that have been defined by a particular group or community as essential by its universal consent to them and articulation of them in creedal form.”

John D. Hannah

Our Legacy

p. 21



THE GOSPEL IN THE

The History of the Church: The Ancient Period

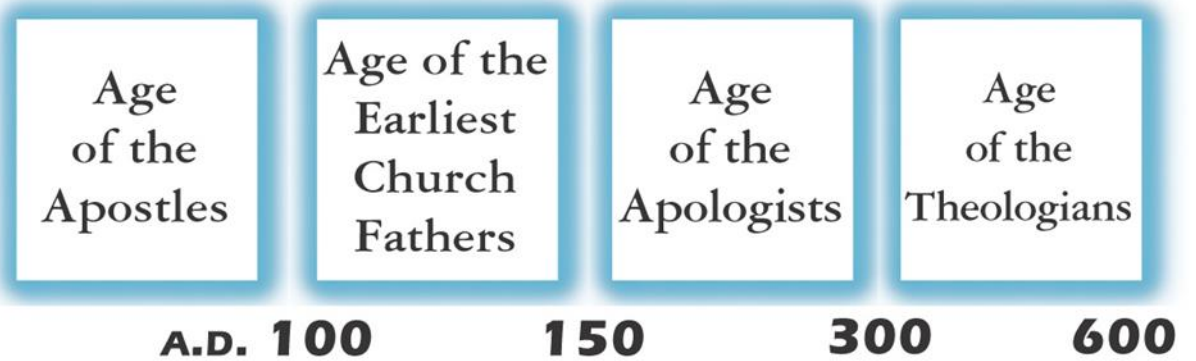
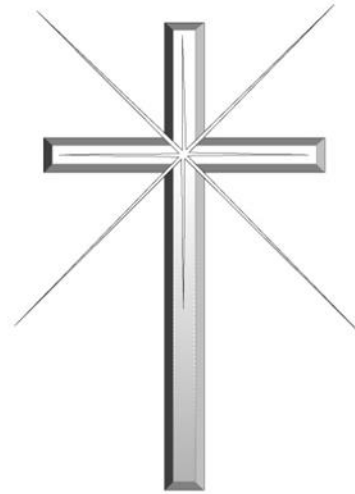
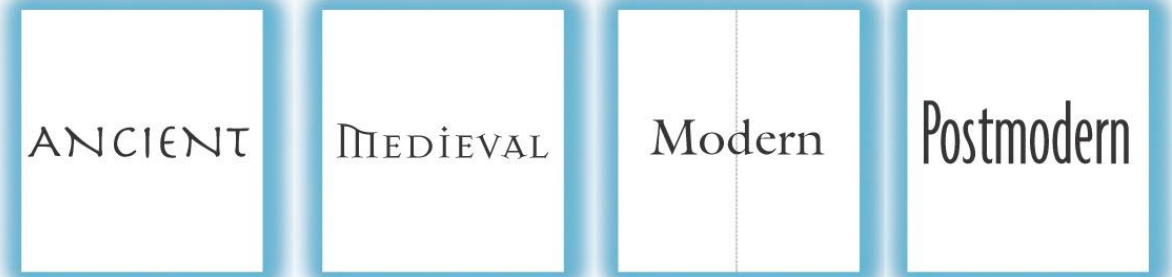
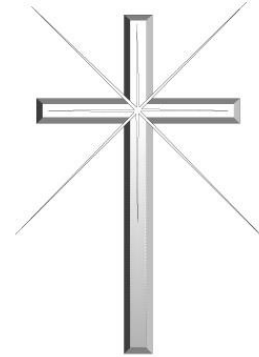


Chart 6

THE GOSPEL IN THE 21ST CENTURY

The Divisions of History



A.D. 600 1500 1700 1900

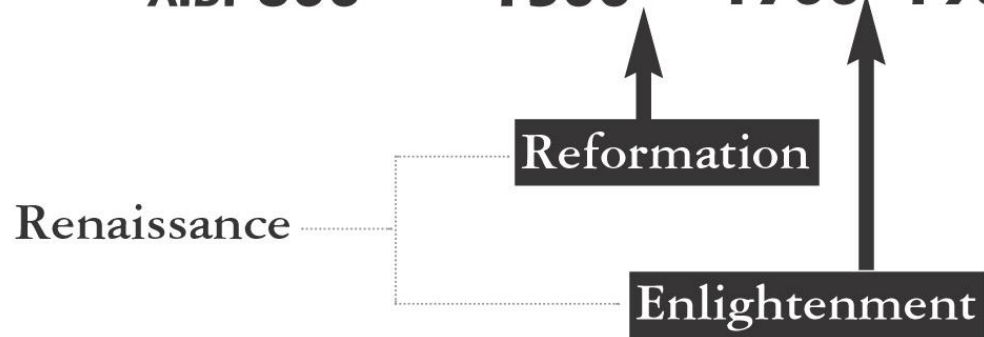
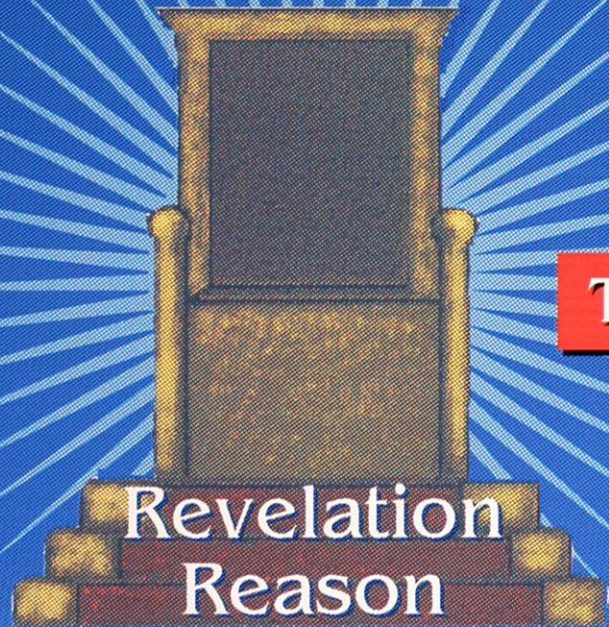


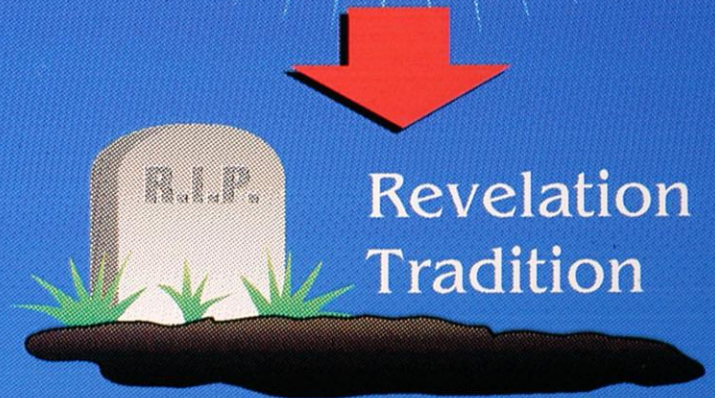
Chart 4

The Emergence of Post-Modernity: The Demise of Corporate Authority



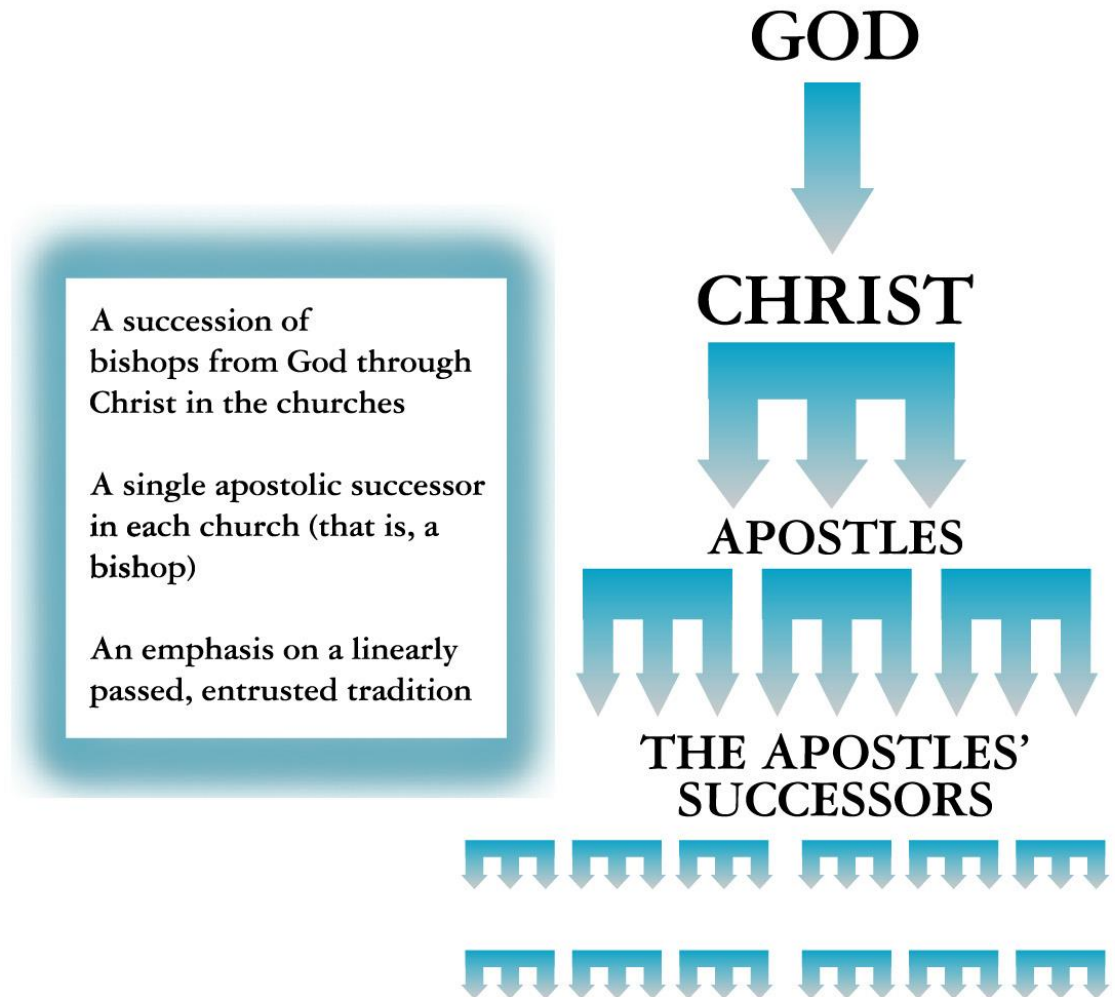
18th
century

The Enlightenment



THE GOSPEL AGAINST THE

The Concept of Authority in the Early Church



The History of the Doctrine of the Scriptures

The Ancient Church

The Medieval Church

The Reformation Church

The Modern Church

CANONIZATION

FORMULATION

RE-EVALUATION

Ireneaus
Origen
Athanasius
Augustine
Gregory I

Luther
Calvin
Zwingli
Beza
Bullinger

Kant
Schleiermacher
Strass
Barth
Bultmann

The History of the Doctrine of the Scriptures

The Nature
of the Canon

The Inspiration
of the Canon

16th CENTURY

INSPIRATION ASSUMED

CANON ASSUMED

Authority

The Testimony of the Bible

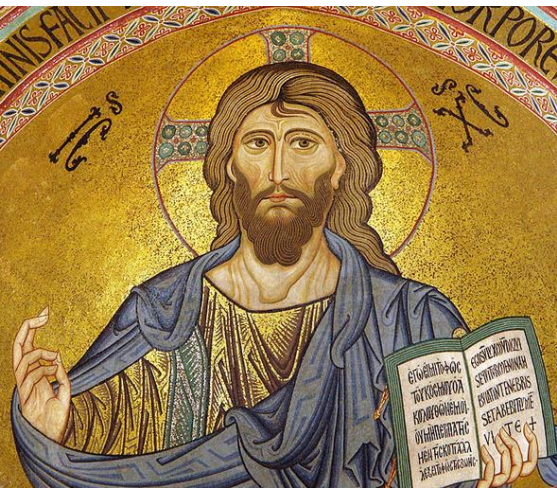
The Bible's authority is sourced in its Author.

The Bible's authority is united with Truth.

The Bible's authority is Embraced and Taught by Jesus.

The Bible directs us to Jesus as the Ultimate Authority.

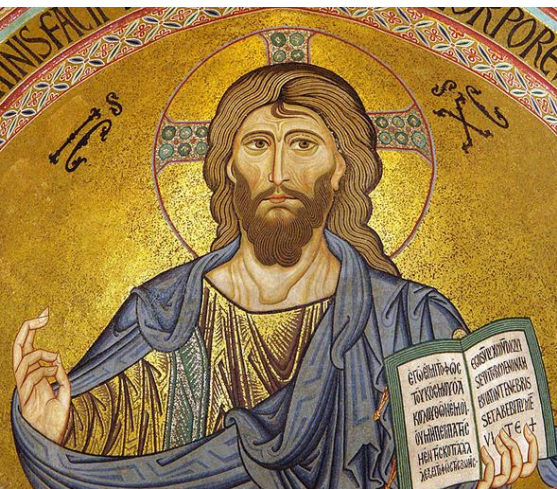
The Bible's authority is Evident to the believer by the witness of the Holy Spirit.



Authority

The History of the Church

- ❑ *Challenges begin in the 2nd and 3rd Century*
- ❑ *Persecution and collection of authoritative books*
- ❑ *Availability of letters/books*



Church-State Relations

A.D. 33 - 400



Local

Empire Wide

Empire Wide

Local

33

250

313

380

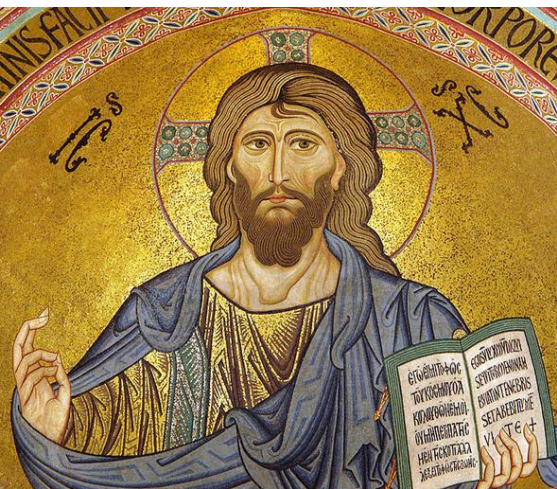
Christianity Rejected
& Persecuted by the State

Christianity Embraced
Church & State One

Authority

The Ancient Church (33-600 A.D.)

- The Fathers saw the OT as absolutely authoritative
- The Fathers held the words of Jesus and Paul in high regard.
- For the Fathers, authority was deposited in the bishop's office and apostolic succession.



Authority

The Modern Church (1500-1700 A.D.)

The Council of Trent (Dec-1545): The Roman Catholic Position

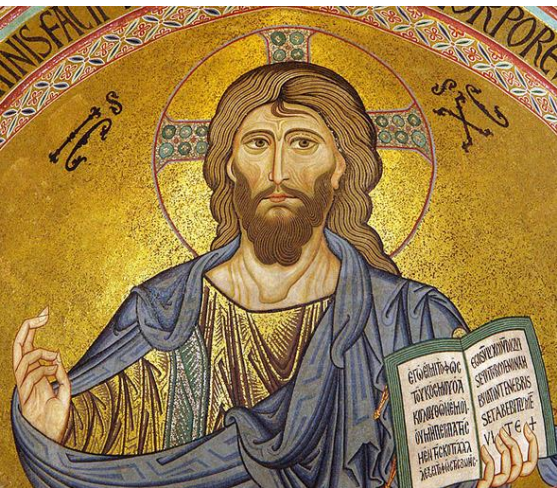
- The council decreed that the tradition of the Church was of irrefragable authority in determining truth.
- The council then equaled the authority of tradition and the Scriptures, pronouncing anathemas for contrary opinions.
 - ✓ The Vulgate became the official translation of the Church.

Authority

The Modern Church (1500-1700 A.D.)

The Protestant Response

- ❑ *Authority is indicated by the internal witness of the Holy Spirit*
- ❑ *John Calvin: spoke to the issue of the method of determining authority, by rejecting tradition, and arguing for the witness of the Spirit (Institutes. I, 7.1).*
- ❑ *Calvin's ultimate basis for sustaining the authority of the Scripture as the Word from God is two-fold: the witness of the Spirit and the conscience of the godly. (Institutes. I, 7.5).*

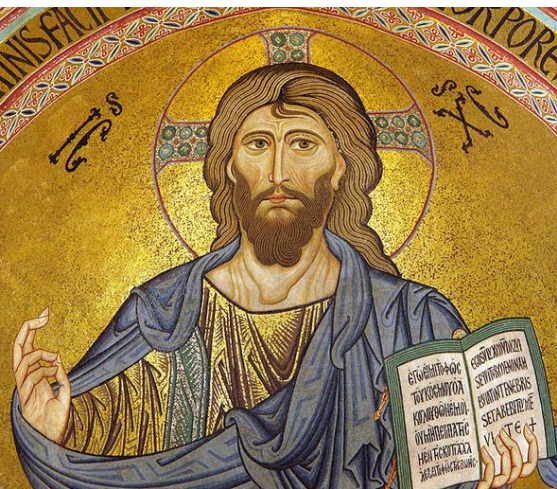


Authority

The Modern Church (1500-1700 A.D.)

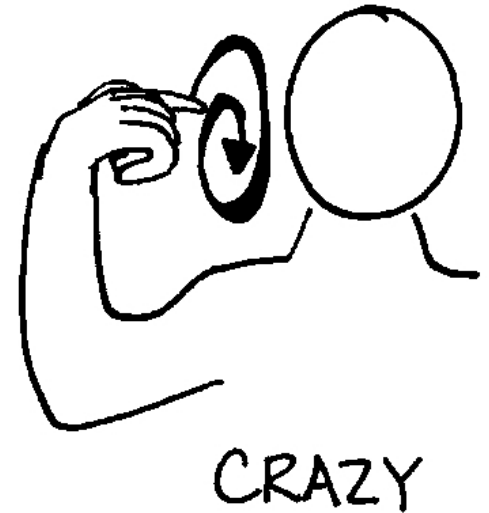
Creedal Affirmations

The Westminster Confession (1647)—(Article II) “all which are given by inspiration of God, to be the rule of faith and life.”



Sufficiency

THE GOSPEL IN THE GOSPEL



Sufficiency

Definition:

The Bible contains all the words of God we need for salvation, for trusting Him perfectly and for obeying Him perfectly.

Sufficiency does not claim that the Bible tells us everything about God that there is to know of Him. Through scripture we can know God clearly though not completely.

THE GOSPEL IN THE

Illumination

THE
GOSPEL



THE GOSPEL INSTITUTE

Illumination

Definition:

The work of the Holy Spirit in removing natural blindness and hardness of heart and in clarifying the Word and its application to man.



Key Developments

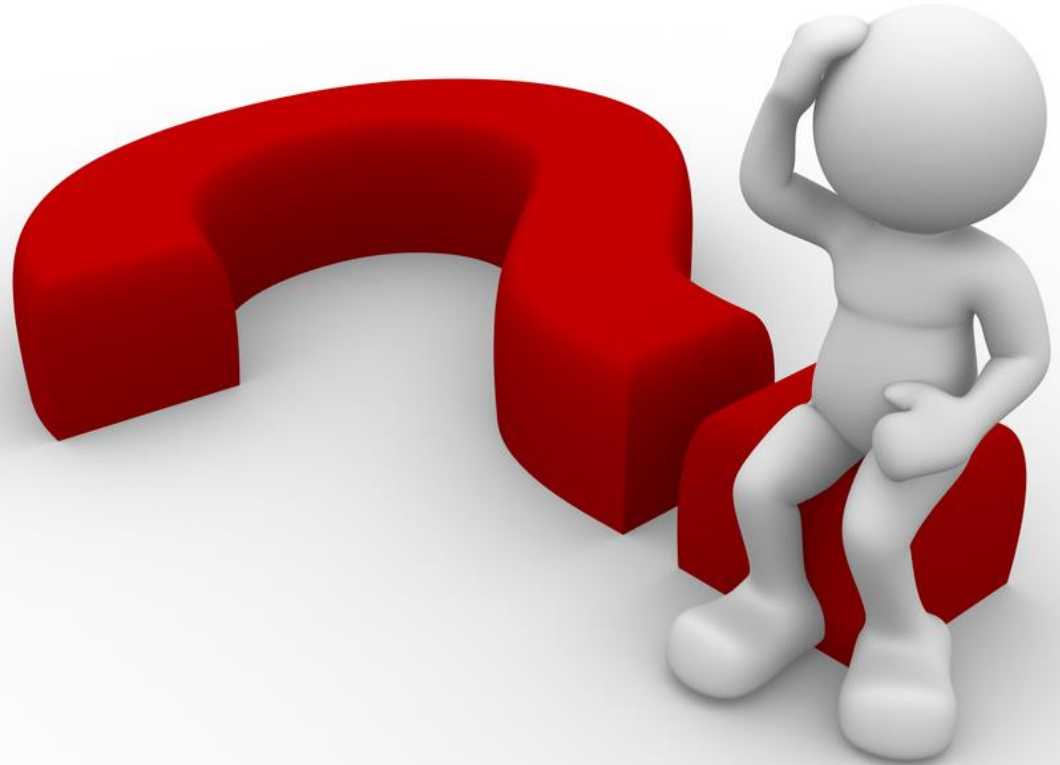
1. The Character and Authority of the Bible is virtually unchallenged for the first 1500 years.
2. The rise of Reason in the Enlightenment brings the first serious challenge to the nature of Scripture (i.e.-faith vs. reason).
 - ✓ The Roman Catholic Church fights against this attack using tradition.
 - ✓ Protestants fight the battle on the basis of the Holy Spirit's role in revealing truth.
3. Once reason replaces revelation, the only valid locus of authority is human experience.

Conclusion

1. The Character and Authority of the Bible is rooted in the nature of its Author.
2. Due to its author, the Bible is Worth listening to.
3. The Bible Transforms human experience through the power of the Holy Spirit.
4. The reward of a proper understanding of the Bible's character is Christ.

THE GOSPEL INSTITUTE

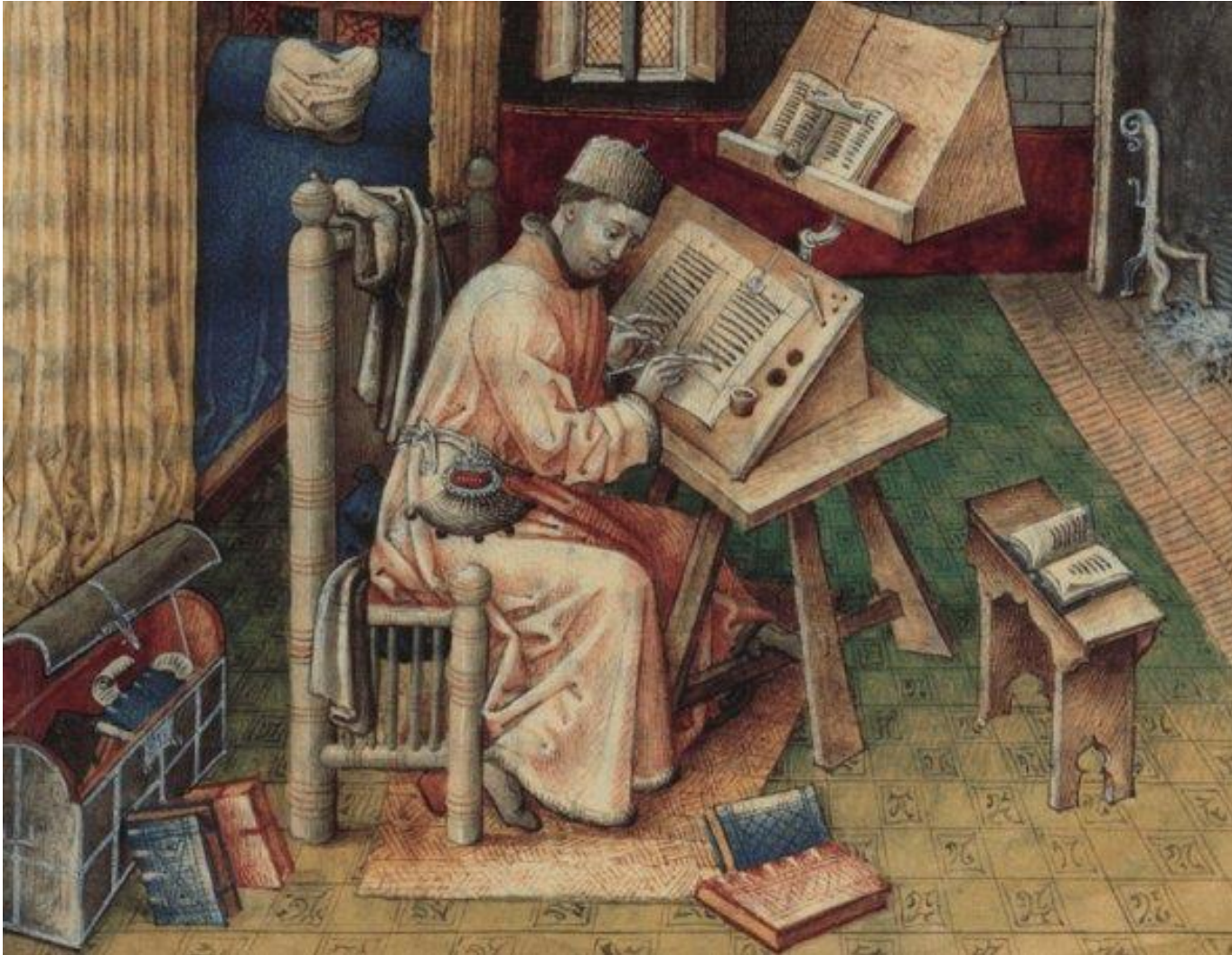
Questions



Break Time



Session 2: The Collection & Preservation of the Bible



The OT Canon

1. Definition

2. Development

3. Extent



The Term Canon



Origins of the Term “Canon”— derived from the Greek *kanōn* (through Latin) meaning a “rule” or “standard” and the Hebrew term *kaneh* meaning a “reed” or “rod” typically used as a measuring device.

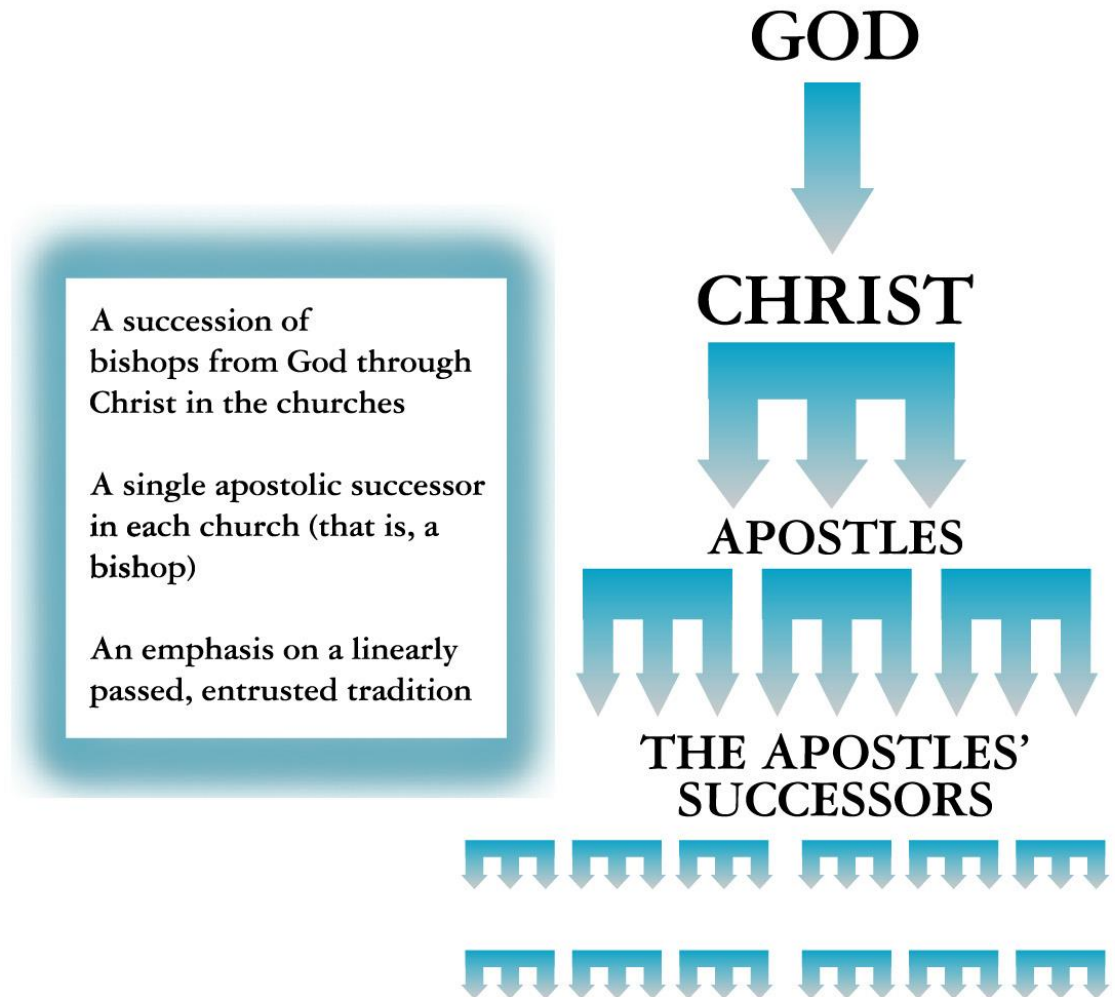


The Term Canon

Canon: In early Christianity this term was used to signify the “rule of faith.” It was a summary of Christian teaching that was intended to capture the essential message and doctrine of the apostles.

THE GOSPEL AGAINST THE

The Concept of Authority in the Early Church





The Term Canon

Canon: From the concept of “rule of faith” the term came to describe normative writings, namely authoritative Scripture.

****Note**—It is not until 367 A.D. with Athanasius that the concept of a biblical canon or normative Scriptures was developing.



The Term Canon

Canon: “the list of books contained in scripture, the list of books recognized as worthy to be included in the sacred writings of a worshipping community.”

F. F. Bruce
The Canon of Scripture
p. 17



The Term Canon

Canon formally recognizes the authority of God's word but does not establish it.

Canon does not create authority but publicly proclaims its presence in certain writings.



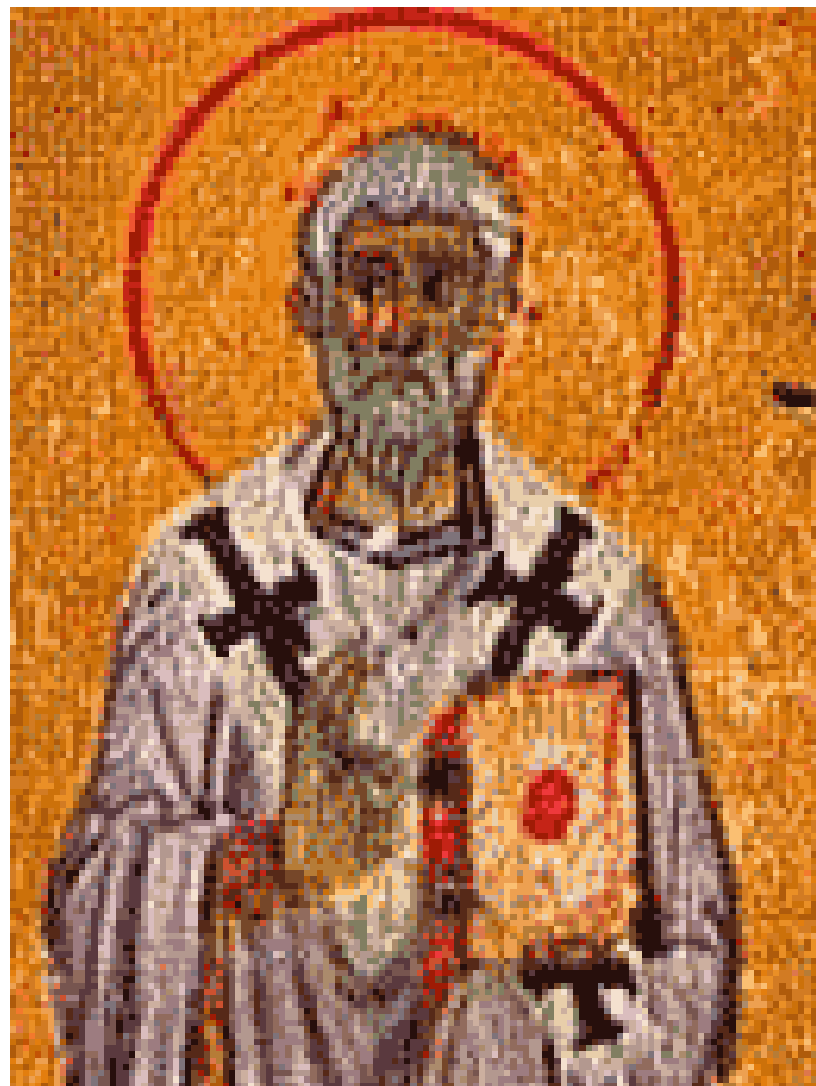
The Term Canon

Canon in Judaism: For Jews in the exile, the previous concepts are not a fair representation. Instead, they considered certain books so holy that they “defiled the hands.” Thus the books of Scripture would “defile the hands” while others would not.

Key Figures and Developments

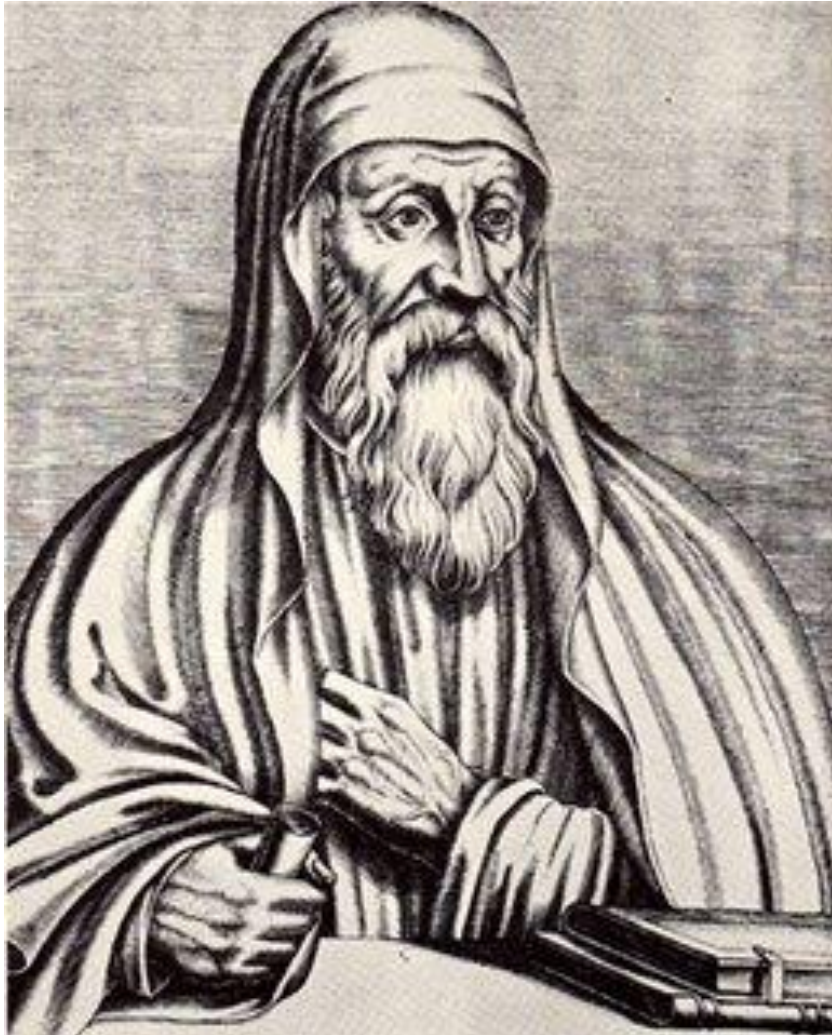


Key Figures and Developments



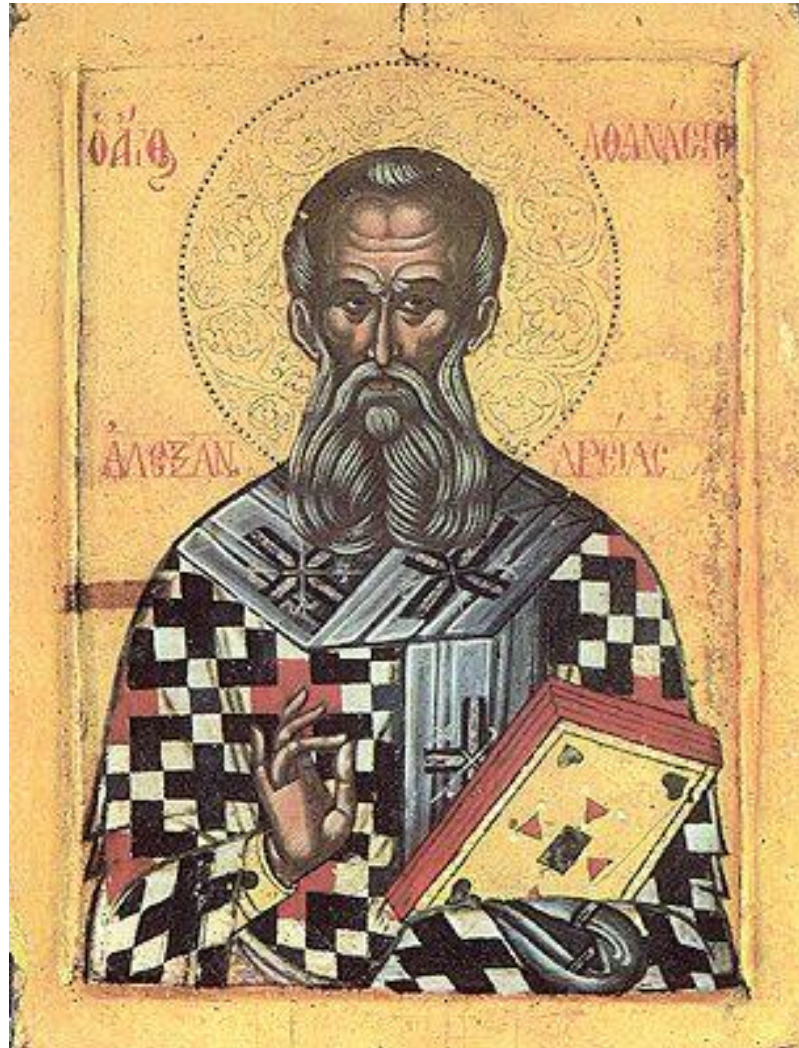
Melito
(ca. 170 A.D.)

Key Figures and Developments



Origen
(ca. 185-254 A.D.)

Key Figures and Developments



Athansius
(ca. 293-373 A.D.)

Key Figures and Developments

Athanasius

(ca. 293-373 A.D.)

“there are other books outside of these, which are not indeed included in the canon, but have been appointed from the time of the fathers to be read to those who are recent converts to our company and wish to be instructed in the word of true religion....

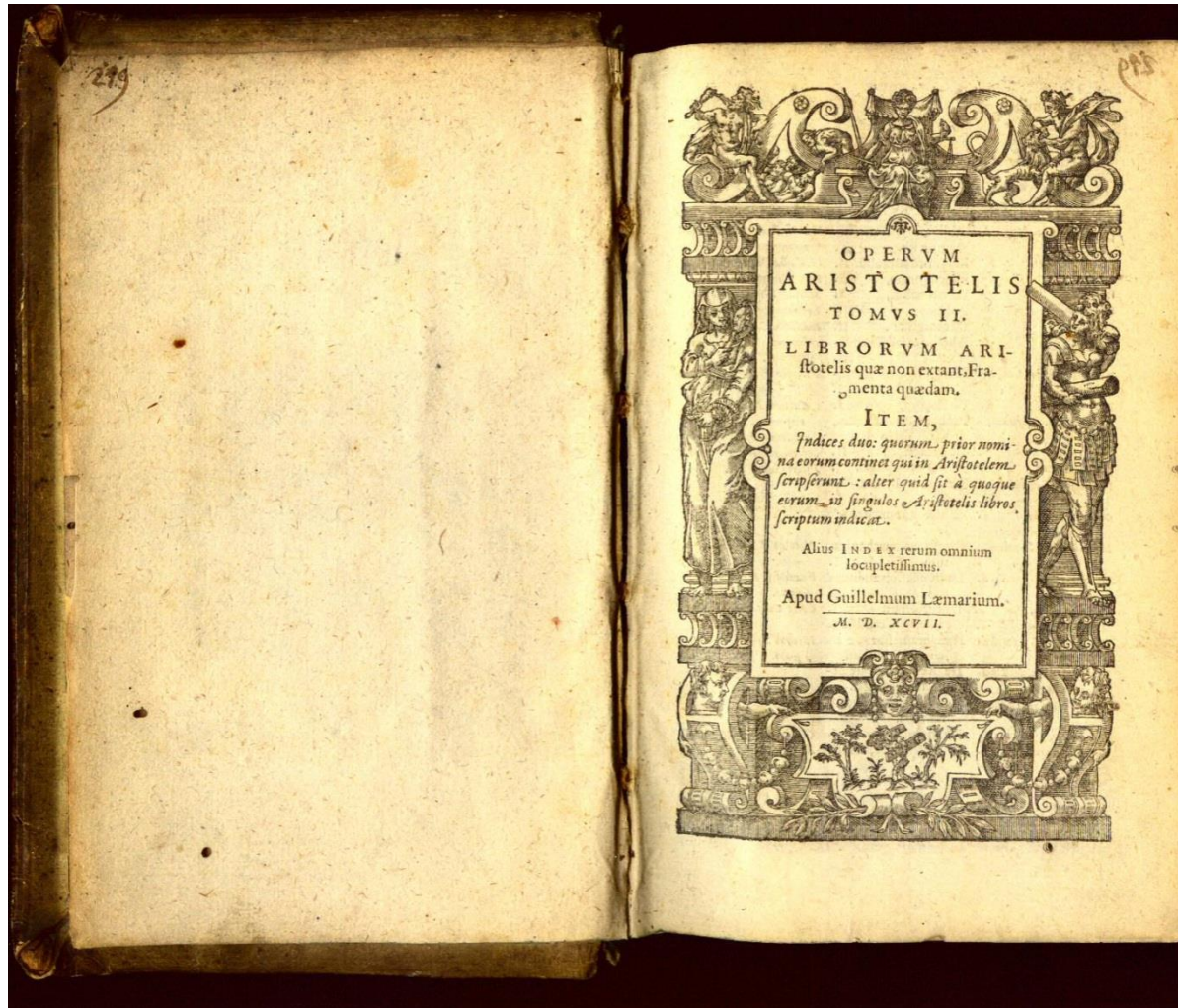
Key Figures and Developments

Athanasius

(ca. 293-373 A.D.)

“But while the former are included in the canon and the latter are read [in church], no mention is to be made of the apocryphal works. They are the invention of heretics, who write according to their own will...”

Key Figures and Developments

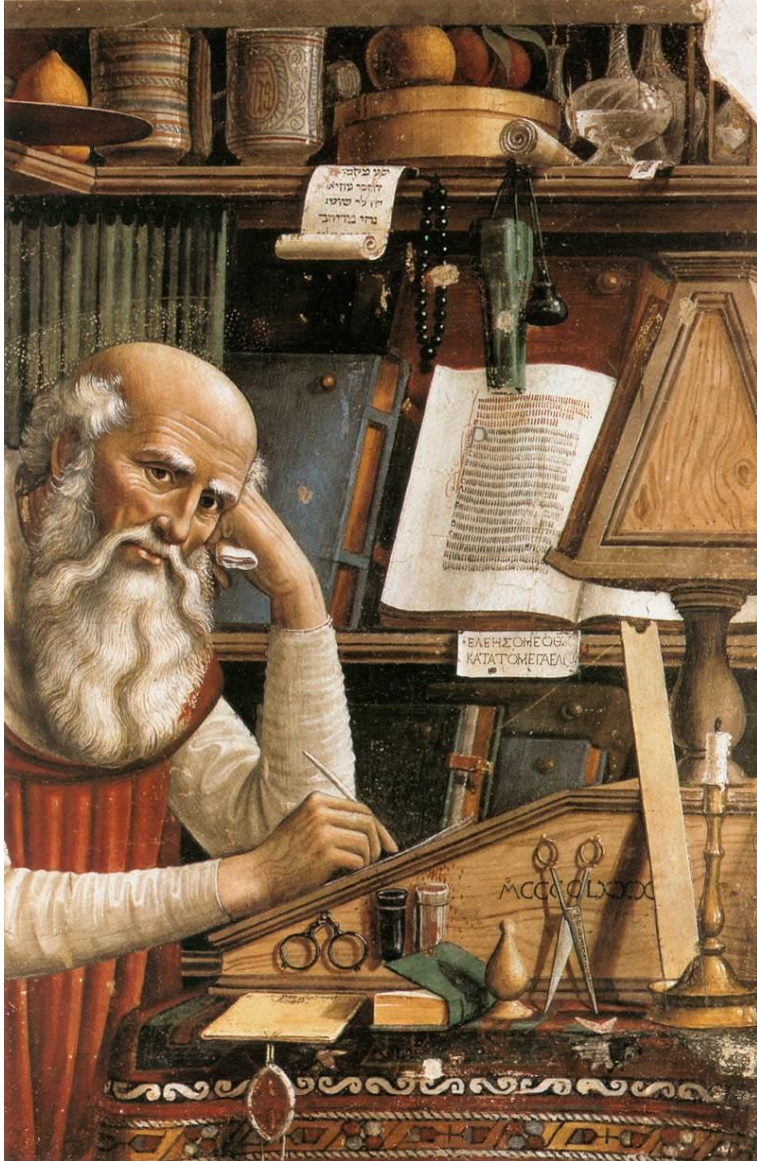


Key Figures and Developments



Tertullian
(ca. 160-220 A.D.)

Key Figures and Developments



Jerome
(ca. 347-420 A.D.)

Key Figures and Developments



Augustine
(ca. 354-430 A.D.)

Key Figures and Developments

East

22 Books



West

44 Books

Nicea 325 vs. Luther in 1521

Key Figures and Developments



The History of the Doctrine of the Scriptures

The Ancient Church

The Medieval Church

The Reformation Church

The Modern Church

CANONIZATION

FORMULATION

RE-EVALUATION

Ireneaus
Origen
Athanasius
Augustine
Gregory I

Luther
Calvin
Zwingli
Beza
Bullinger

Kant
Schleiermacher
Strass
Barth
Bultmann

Sections of the OT

Three Main Divisions of the OT (cf. Lk 24:44)

1) *Torah (law) [5 books]:*

- a) *Genesis***
- b) *Exodus***
- c) *Leviticus***
- d) *Numbers***
- e) *Deuteronomy***

Sections of the OT

Three Main Divisions of the OT (cf. Lk 24:44)

1) Torah (law) [5 books]:

2) Nebiim (prophets) [8 books]

**a) Former Prophets = Josh,
Judges, Sam, Kings**

**b) Latter Prophets = Isa, Jer,
Ezek, book of 12 prophets
(aka-Minor Prophets)**

Sections of the OT

Three Main Divisions of the OT (cf. Lk 24:44)

- 1) **Torah** (*law*) [5 books]
- 2) **Nebim** (*prophets*) [8 books]
- 3) **Ketubim** (*writings*) [11 books]
 - a) *Psalms, Proverbs, Job*
 - b) *Megillot (scrolls): Song of Songs, Ruth, Lam, Eccles, Esther*
 - c) *Daniel, Ezra-Neh, Chronicles*

Sections of the OT

Three Main Divisions of the OT (cf. Lk 24:44)

- 1) **Torah** (law) [5 books]
- 2) **Nebim** (prophets) [8 books]
- 3) **Ketubim** (writings) [11 books]

Total books in Original Hebrew = 24

Total books in Your Bible = 39

Total books in Original Hebrew = 24

****Math 101 = 5 + 21 + 13 = 39**

Development of the OT Canon

Key Historical Figures & Events

- 1) *Prologue to Sirach*** [132 B.C.]—speaks of the law, prophets, and books of our ancestors
- 2) *Sirach/Ecclesiasticus*** [180 B.C.]—mentions the several books within the threefold division of the Hebrew Bible (Sir 49:8-10)
- 3) *2 Maccabees*** [104/63 B.C.]—describes Nehemiah's library and collection of books about the kings, prophets, and writings of David. (2 Macc 2:13-15)

Development of the OT Canon

Key Historical Figures & Events

- 1) *The Septuagint*** [250-150 B.C.]—first developed in Alexandria, Egypt by Jews who had adopted Greek as their primary language requiring the need for a Greek version to worship from.
- 2) *Josephus*** [100 A.D.]—speaks of books that were “justly accredited” by the Jews and not those which are “inconsistent” or “conflicting with each other” (Ag. Ap. 1.37-43).

Development of the OT Canon



NT

[45-90 A.D.]

Josephus

[100 A.D.]

2 Maccabees

[100/63 B.C.]

Sirach

[180-132 B.C.]

LXX

[250-150 B.C.]



Extent of the OT Canon

Major Groupings

- 1) *Homologoumena* [34 books]—Accepted by all
- 2) *Antilegomena* [5 books]—Disputed by some
- 3) *Pseudepigrapha* [17 books]—Rejected by all
- 4) *Apocrypha* [15 books]—Accepted by some

Extent of the OT Canon

Major Groupings

1) *Homologoumena* [34 books]—Accepted by all

➤ All OT Books ***except***

- *Song of Solomon*
- *Ecclesiastes*
- *Esther*
- *Ezekiel*
- *Proverbs*

Extent of the OT Canon

Major Groupings

1) *Homologoumena* [34 books]—Accepted by all

2) *Antilegomena* [5 books]—Disputed **by some**

- *Song of Solomon-too sensual*
- *Ecclesiastes-too skeptical*
- *Esther-missing the name of God*
- *Ezekiel-anti-Mosaic teaching*
- *Proverbs-incompatability (cf. 26:4-5)*

Extent of the OT Canon

Major Groupings

1) *Homologoumena* [34 books]—Accepted by all

2) *Antilegomena* [5 books]—Disputed by some

3) *Pseudepigrapha* [17 books]—Rejected by all****

- *Legendary (Book of Jubilee, Martyrdom of Isaiah, Letter of Aristeas)*
- *Apocalyptic (1&2 Enoch, Sibylline Oracle, 2&3 Baruch)*
- *Didactical (3&4 Maccabees)*
- *Poetical (Psalms of Solomon, Psalm 151)*
- *Historical*

Extent of the OT Canon

Major Groupings

- 1) *Homologoumena* [34 books]—Accepted by all
- 2) *Antilegomena* [5 books]—Disputed by some
- 3) *Pseudepigrapha* [17 books]—Rejected by all
- 4) ***Apocrypha*** [15 books]—Accepted by **some**
 - *Didactic (Wisdom of Solomon, Sirach)*
 - *Religious (Tobit)*
 - *Historic (1 Esdras, 1&2 Maccabees)*
 - *Prophetic (Baruch, Letter of Jeremiah)*
 - *Legendary (Bel and the Dragon)*

Extent of the OT Canon

Key Historical Markers

1. Athanasius (367 A.D.)—clearly defines and defends Scripture

2. Council of Trent (1545-47 A.D.)—
The Roman Catholic Church becomes the first to include Apocrypha in their canon



Extent of the OT Canon

Key Historical Markers

1. Athanasius (367 A.D.):

*“But for the sake of greater accuracy I must needs, as I write, add this: there are other books outside these, which are not indeed included in the canon, but have been appointed from the time of the fathers to be read to those who are recent converts to our company and wish to be instructed in the word of true religion.....**But while the former are included in the canon and the latter are read [in church], no mention is to be made of the apocryphal works. They are the invention of heretics, who write according to their own will, and gratuitously assign and add to them dates so that, offering them as ancient writings, they may have an excuse for leading the simple astray.**”*

The History of the Doctrine of the Scriptures

The Nature
of the Canon

The Inspiration
of the Canon

16th CENTURY

INSPIRATION ASSUMED

CANON ASSUMED

The History of the Doctrine of the Scriptures

The Ancient Church

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CANONIZATION

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Ireneaus
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Luther
Calvin
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Summary

1. Much of the Hebrew OT is acknowledged in the 2nd Century B.C. and is widely accepted by the time of Jesus.
2. History shows numerous points where God's people discern His voice from the voice of men in various books.
3. All but 5 books (34/39) are universally affirmed. The remaining five will be settled at the Reformation.
4. The key division over which books comes at the Council of Trent where the Apocrypha is first accepted.

THE GOSPEL
IN THE
NEW TESTAMENT

NT Canon: The Nature of the Discussion

3 Categories of Writings Used in the Church

- 1. Scripture = Clearly Inspired and Authoritative*
- 2. Useful = Beneficial for reading and study*
- 3. Apocryphal = Heretical....AVOID!*

Basis for Rejecting the Apocrypha

Jewish Background

- 1. Scripture was written within a “prophetic period” (from Moses to Artaxerxes) [Jos, Contra Apion, I:38-42]—Ends with Ezra*
- 2. Issue of collecting books emerges with the cessation of active prophecy/revelation*
- 3. Certain writings were almost immediately accepted as Scripture (e.g.-Deut 31:24-26; Josh 24:25; 1 Sam 10:25)*

Basis for Rejecting the Apocrypha

Early Church Background

- 1. Jesus references a threefold grouping (Lk 24:44) and never references an apocryphal work.*
- 2. Church leaders in the East and West would agree upon the 22 books (39 in English) that comprise Scripture.*
- 3. Inclusion of the apocryphal books in early manuscripts of the Septuagint is not an indication of canonicity.*

Key Figures and Developments



The History of the Doctrine of the Scriptures

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CANONIZATION

FORMULATION

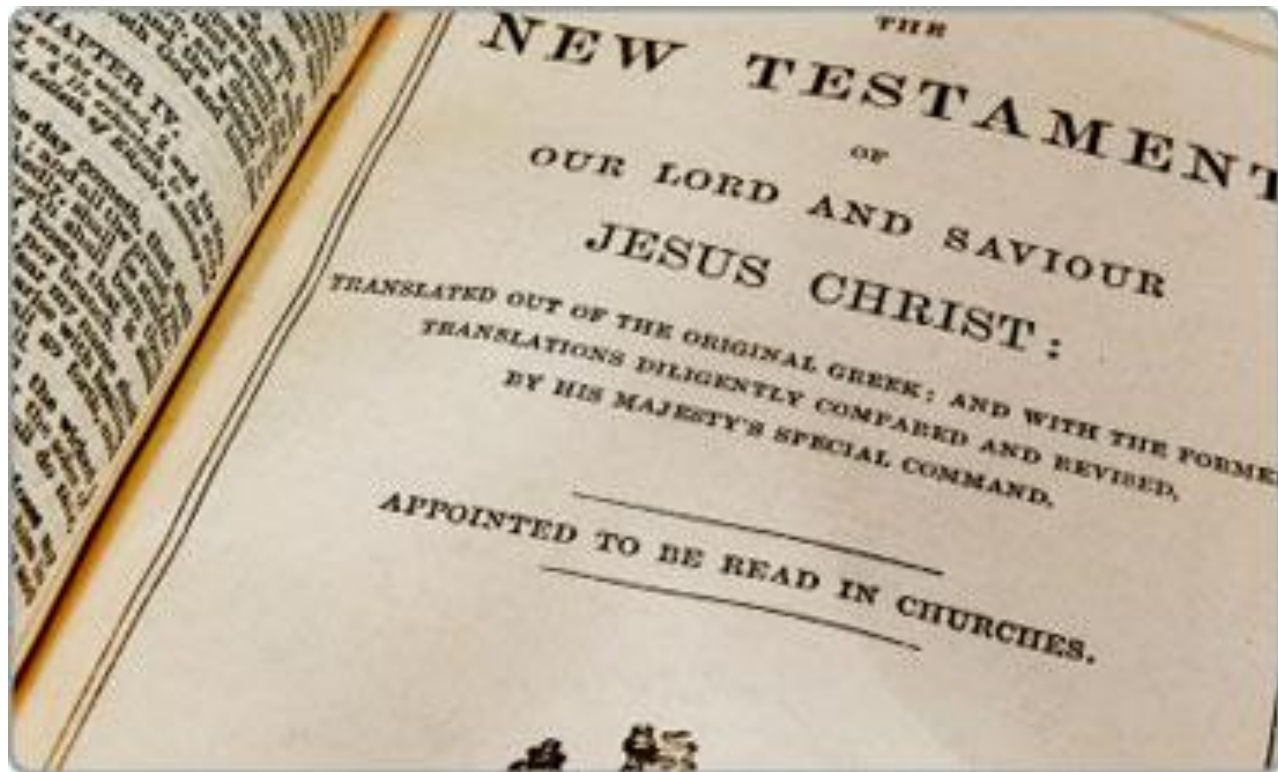
RE-EVALUATION

Ireneaus
Origen
Athanasius
Augustine
Gregory I

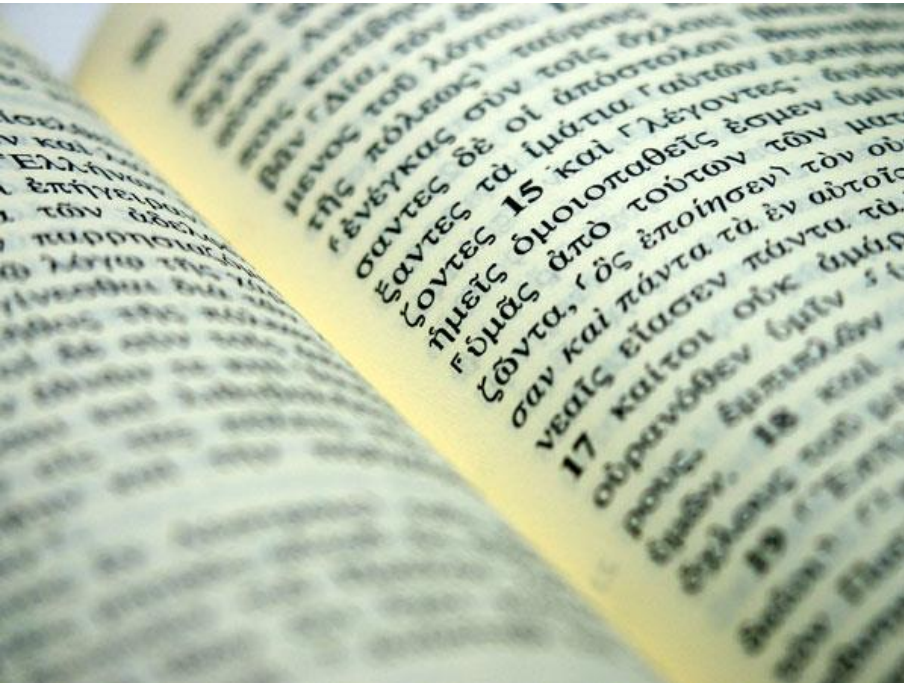
Luther
Calvin
Zwingli
Beza
Bullinger

Kant
Schleiermacher
Strass
Barth
Bultmann

The NT Canon



The NT Canon



1. Composition

2. Development

3. Extent & Events

The Start of the NT



The Start of the NT

“The earliest *regula* (canon) for the Christian community was Jesus himself, whose words, deeds, and fate were interpreted afresh in numerous sociological contexts where the early Christians lived.....It is clear, however, that what Jesus said or did, whether it existed in oral or written form, was authoritative for the church.”

Lee Martin McDonald
The Biblical Canon
p. 245-46



The Start of the NT

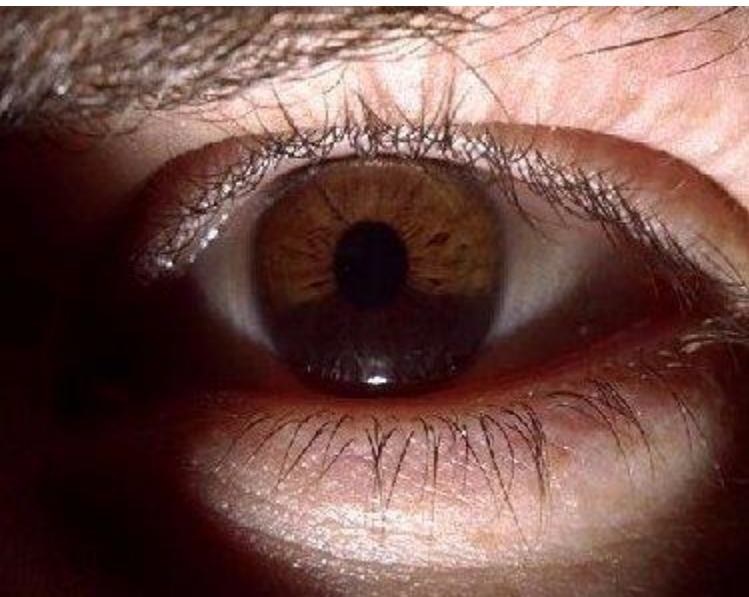
Prehistory to the NT:

1. Jesus Life, Ministry, and Death (ca. 1-33 A.D.)
2. Oral Transmission (ca. 33-50 A.D.)
3. First NT book (ca. 50 A.D.)

The Start of the NT

Prehistory to the NT:





The Start of the NT

Reasons for Oral Transmission:

1. Eyewitness Accounts from Apostles
2. Use of Old Testament
3. Oral Culture
4. Christ's Imminent Return

The Start of the NT

Writing the New Testament:

1. Paul's 1st Missionary Journey [ca. 46-48 A.D.]—Galatians
2. Paul's 2nd Missionary Journey [ca. 50-52 A.D.]—1&2 Thessalonians
3. Paul's 3rd Missionary Journey [ca. 53-57 A.D.]—1&2 Corinthians, Romans

The Start of the NT

Writing the New Testament:

4. Paul's House Arrest [ca. 59-61 A.D.]—
Philemon, Phillipians, Colossians, Ephesians
5. Paul's Pastoral Writings [ca. 62-68 A.D.]—
Titus, 1&2 Timothy
6. Synoptic Gospels [ca. 50-65 A.D.]—Matthew,
Mark, Luke
7. Gospel of John [ca. 80-90 A.D.]

The Start of the NT

Writing the New Testament:

8. James [ca. 40-50 A.D.]

9. 1&2 Peter [ca. 63/64 A.D.]

10. Hebrews [ca. 60 A.D.]

11. Jude [ca. 60-70 A.D.]

12. 1-3 John [ca. 80 A.D.]

13. Revelation [ca. 90 A.D.]

The Start of the NT



Writing the New Testament:

- Three Main Groups
 - a. Pauline Letters [ca. 46-68 A.D.]
 - b. Gospels [ca. 50-65 A.D.]
 - c. Miscellaneous [ca. 50-90 A.D.]



Development of the NT

3 Stages of Development

1. Writings rise to the status of Scripture
2. Conscious grouping into closed collections (e.g., the four Gospels and the Epistles of Paul)
3. A closed list of authoritative literature

Church-State Relations

A.D. 33 - 400



Local

Empire Wide

Empire Wide

Local

33

250

313

380

Christianity Rejected
& Persecuted by the State

Christianity Embraced
Church & State One

Development of the NT

3 Stages of Development

1. Writings rise to the status of Scripture

- ✓ The death of the apostles and the delay of Jesus' second coming produce a growing need for written records to be read in worship.

Development of the NT

3 Stages of Development

1. Writings rise to the status of Scripture

- ✓ Initially the Gospels and Paul's letters are read and placed alongside the OT Scriptures within the worship of the early church.
- ✓ In the 2nd century (ca. 100-200 A.D.) these writings are increasingly recognized as Scripture.

Development of the NT

Early References to the NT Writings

- 1) *Didache* [ca. 70/120]
- 2) *Clement of Rome* [ca. 95]
- 3) *Barnabas* [ca. 90-130]
- 4) *Ignatius* [ca. 100-107]
- 5) *2 Clement* [ca. 120-140 no later than 170]
- 6) *Justin Martyr* [ca. 150-60]
- 7) *Martyrdom of Polycarp* [ca. 160-170]
- 8) *Irenaeus of Lyons* [ca. 170-80]
- 9) *Muratorian Canon* [ca. 170]

Development of the NT

3 Stages of Development

1. Writings rise to the status of Scripture

Writing of the NT

Recognition & Use of
NT in Worship

50 A.D.

100 A.D.

200 A.D.

Growing Acceptance as Scripture

Development of the NT

3 Stages of Development

2. Conscious Grouping into Closed Collections

- *Two closed collections of NT writings gained widespread recognition and acceptance in the early church: the Gospels and the Letters of Paul.*
- *The Label **Gospel**: Used to describe records focused on the story and significance of Jesus which by the middle of the 1st century were a recognized classification of literature*

Development of the NT

3 Stages of Development

2. Conscious Grouping into Closed Collections

- *A key difference between the Gospels and other similar writings is the narrative framework and overarching message of Jesus' life that others clearly lack.*
- *By 120-130 the term gospel began to be used in the churches in reference to the written stories about Jesus and his teaching.*

Development of the NT

3 Stages of Development

2. Conscious Grouping into Closed Collections

- *By the later quarter of the 2nd century the Gospels are being regularly read in Christian worship.*
- *Paul's letters and their use in multiple churches probably took place near the end of the 1st century.*

Development of the NT

3 Stages of Development

3. Formation of a Closed List

➤ **Criteria for Evaluating**

- i. Coherence*
- ii. Apostolic Authorship*
- iii. Antiquity*
- iv. Use*



Development of the NT

3 Stages of Development

3. Formation of a Closed List

➤ ***Growing stage***—2nd Century

✓ Quotes

✓ Allusions

➤ ***Initial Stabilization***—Start of 3rd Century

✓ Widespread use in worship

✓ Recognized authority

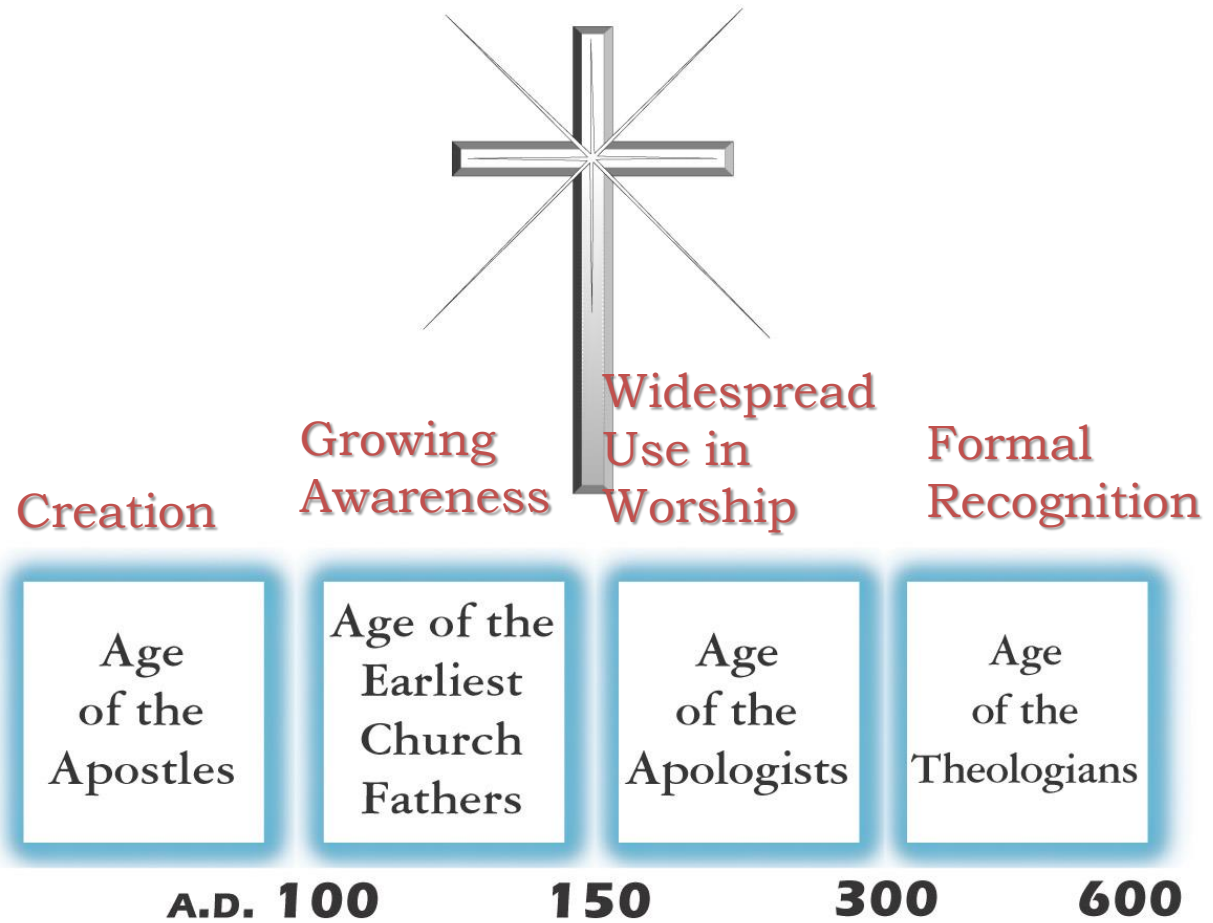
➤ ***Formal Acceptance***—Middle of the 4th Century

✓ Council of Nicea [ca. 325 A.D.]

✓ Athanasius Easter Letter [ca. 367 A.D.]

THE GOSPEL IN THE FIRST CENTURY

The History of the Church: The Ancient Period



Extent & Events of the NT Canon

Major Groupings

- 1) *Homologoumena*** [20 books]—Accepted by all
- 2) *Antilegomena*** [7 books]—Disputed by some
- 3) *Pseudepigrapha*** [??]—Rejected by all
- 4) *Apocrypha*** [??]—Accepted by some

Extent & Events of the NT Canon

Major Groupings

1) *Homologoumena* [20 books]—Accepted by all

2) *Antilegomena* [7 books]—Disputed by some

- Hebrews-*authorship*
- James-*authorship & teaching on justification*
- 2 Peter-*differences in style w/ 1 Peter*
- 2&3 John-*anonymity and limited circulation*
- Jude-*pseudepigraphal references*
- Revelation-*doctrine of the millennium (chp 20)*

Extent & Events of the NT Canon

Major Groupings

1) **Homologoumena** [20 books]—Accepted by all

2) **Antilegomena** [7 books]—Disputed by some

3) **Pseudepigrapha** [?? books]—Rejected by all

- Gospels (Thomas, Ebionites, Peter, Nicodemus, etc.)
- Acts (Peter, John, Paul, etc.)
- Epistles (Lost Epistle to the Corinthians, etc.)
- Apocalypses (Peter, Paul, Thomas, Stephen)

Extent & Events of the NT Canon

Major Groupings

- 1) *Homologoumena* [20 books]—Accepted by all
- 2) *Antilegomena* [7 books]—Disputed by some
- 3) *Pseudepigrapha* [?? books]—Rejected by all
- 4) *Apocrypha* [?? books]—Accepted by some
 - *Epistle of Pseudo-Barnabas* [ca. 70-79]
 - *Epistle to the Corinthians* [ca. 96]
 - *2 Clement* [ca. 120-140]
 - *Shepherd of Hermas* [ca. 115-140]
 - *The Acts of Paul and Thecla* [ca. 170]

Extent & Events of the NT Canon

Key Historical Markers

- 1. Council of Nicea (ca. 325 A.D.)*
- 2. Eusebius (ca. 320-342 A.D.)*
- 3. Athanasius (ca. 367 A.D.):*

After listing the same 27 books of the NT that are contained in our Bible he writes, ***“These are the ‘springs of salvation,’ so that one who is thirsty may be satisfied with the oracles which are in them. In these alone is the teaching of true religion proclaimed as good news.”***

Extent & Events of the NT Canon

Key Historical Markers

4. *Council of Trent (1545-47 A.D.)*—The Roman Catholic Church becomes the ***first to include Apocrypha*** in their canon
 - From a New Testament perspective the issue is tradition

The History of the Doctrine of the Scriptures

The Ancient Church

The Medieval Church

The Reformation Church

The Modern Church

CANONIZATION

FORMULATION

RE-EVALUATION

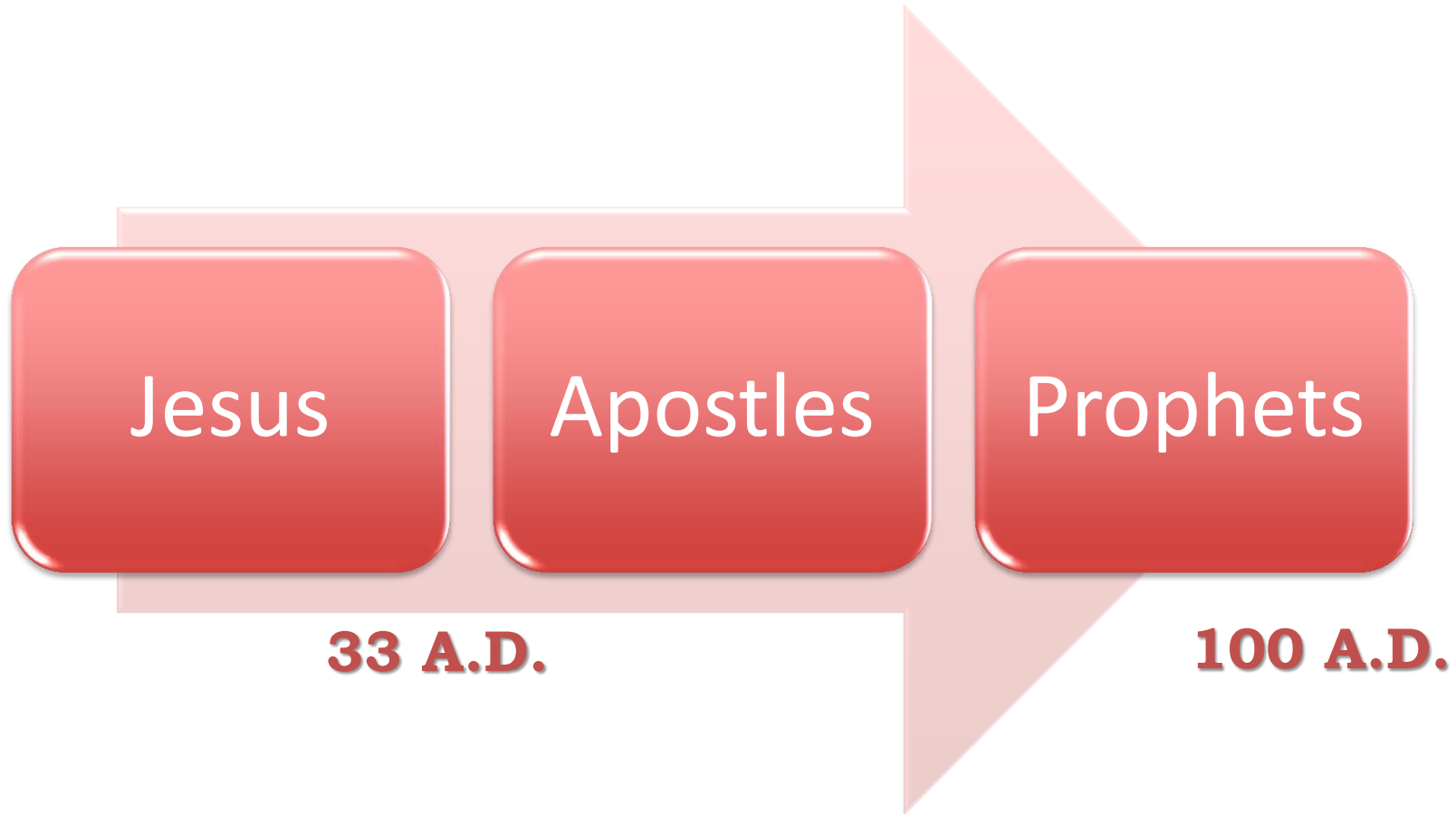
Ireneaus
Origen
Athanasius
Augustine
Gregory I

Luther
Calvin
Zwingli
Beza
Bullinger

Kant
Schleiermacher
Strass
Barth
Bultmann

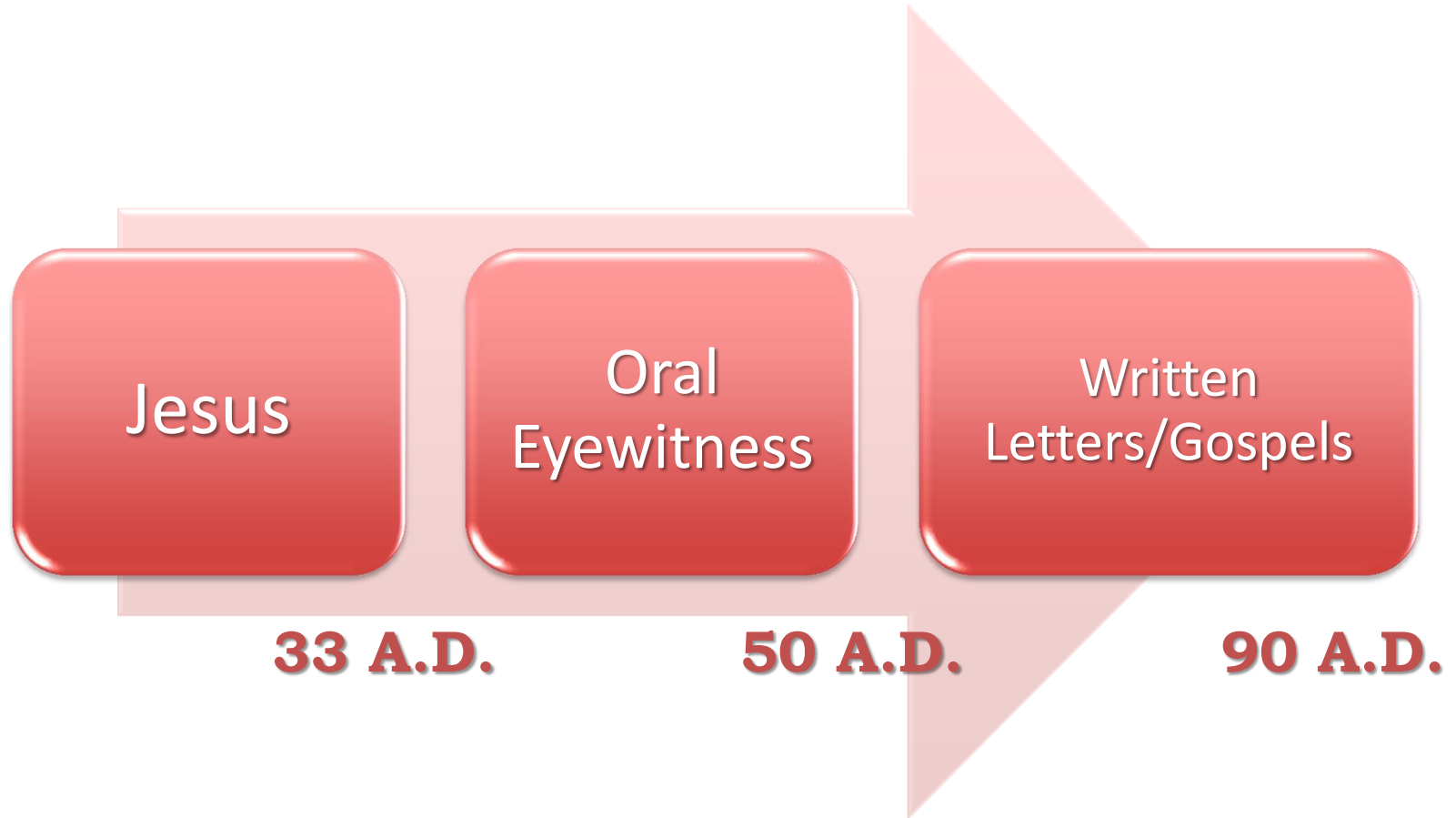
Summary

Progression of NT Authority



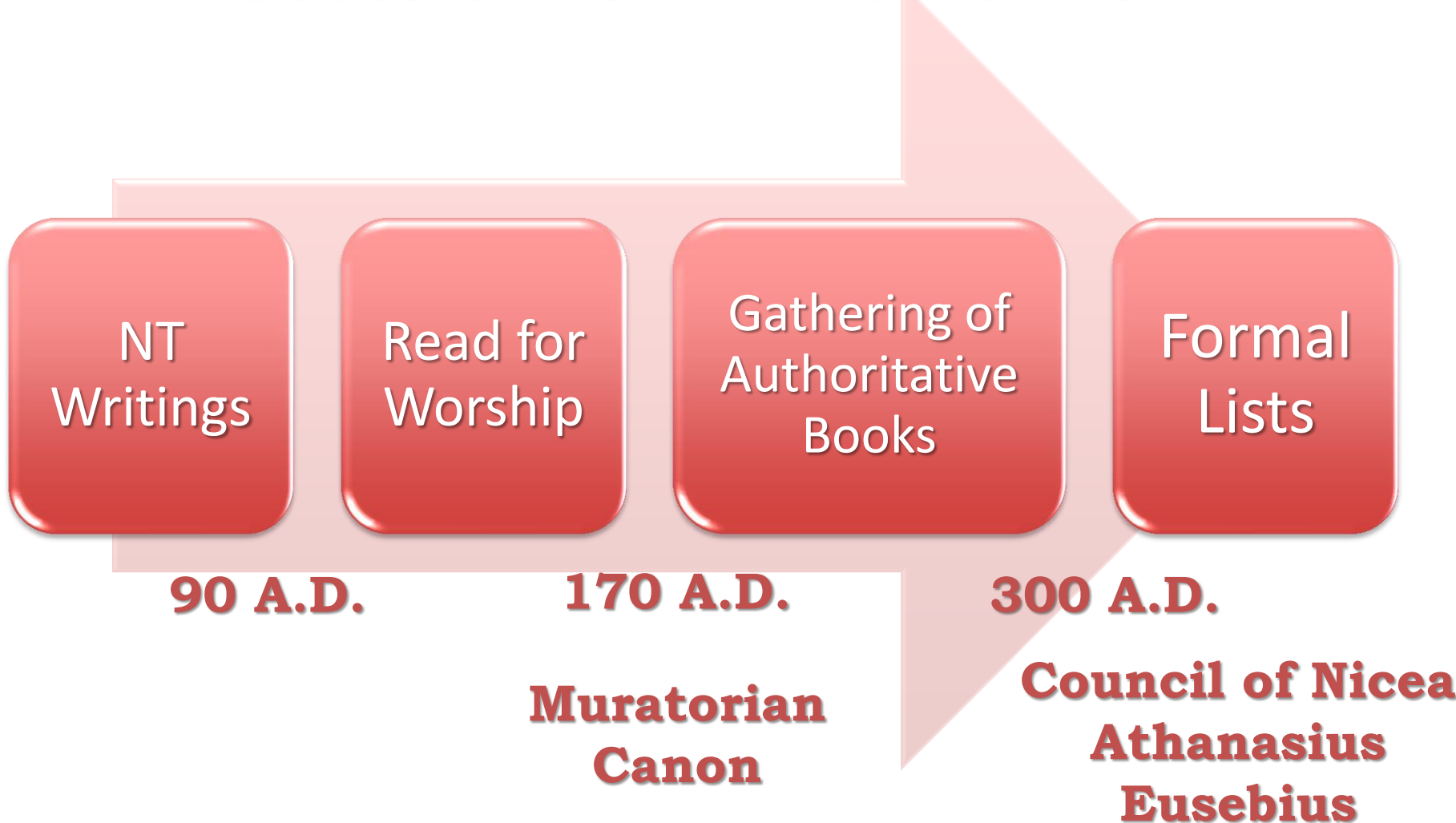
Summary

Method of Communication



Summary

Process of Formalized Canon



Summary

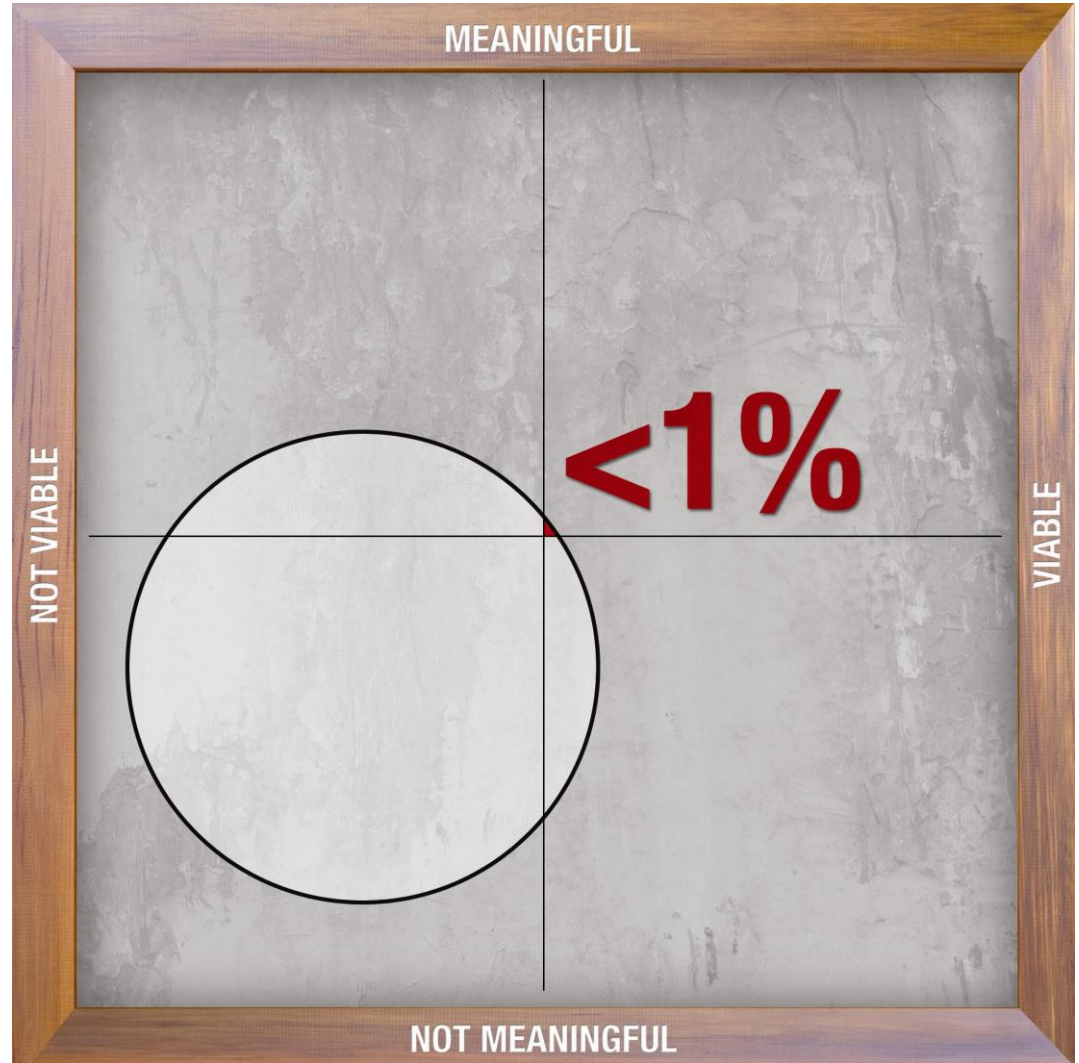
1. The living witness of those who had seen the risen Christ carries God's message orally for the first decades after Jesus' ascension.
2. Over time the death of apostles and increasing opposition necessitate written accounts about the meaning and significance of Jesus.
3. Nothing written after 100 A.D. or the death of the last apostle is given consideration as Scripture.
4. The early church began to read and place the NT writings alongside the OT early in the 2nd century.

Summary

5. The key distinctions between the NT books and the pseudepigrapha or apocrypha are authorship and an interpretive framework.
6. Most of the NT writings are adopted as Scripture by the end of the 2nd century.
7. At the end of the 2nd century and into the third the books are being gathered into collections (i.e.- Paul's letters, and Gospels).
8. In the third and fourth centuries, the 27 books in the NT receive formal recognition (i.e.-Nicea, Eusebius, and Athanasius).

THE GOSPEL INSTITUTE

The Reliability of Transmission



THE GOSPEL IN JUSTICE

